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ANIMAL MAGNETISM

REPUDIATED AS

SORCERY;—NOT A SCIENCE.

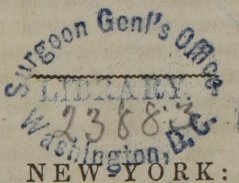
BY HENRY JONES.

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WITH

AN APPENDIX OF MAGNETIC PHENOMENA,

BY "WILLIAM H. BEECHER, D.D."



J. S. REDFIELD, CLINTON HALL.

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BY WILLIAM H. BEYER, D.D.

NEW-YORK:

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ANIMAL MAGNETISM REPUDIATED.

Rev. 16: 13, 14. "And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

This remarkable passage will now be understood as Prophecy, and as foretelling "*miracles*," wrought by "*spirits of devils*," (all literal,) with other "*lying wonders*," and mysterious "*phenomena*," to take place on "*earth*," previous to the resurrection and judgment of the "*great day*," and precisely the same "*miracles*" or "*phenomena*," as those which are now very generally coming to pass in a great variety of forms, in "*the whole world*," and called by different names; while, as supposed, they are far the most frequent, because the most popular, under the present fascinating appellation of the "*SCIENCE OF ANIMAL MAGNETISM*:" "*OR MESMERISM*:" Therefore, in the present discourse, Mesmerism will be regarded, not as among the Sciences at all, nor as a mere human imposition, but as *SORCERY*, or the mysterious works of "*unclean spirits*," or the spirit of Satan the false prophet, especially in its most astonishing works of "*CLAIRVOYANCE*," so called, however it may be considered in its other, less wonderful exhibitions.

Of the exhibition of these wonders, I have been myself an eye-witness in part. I have learnt of them from many other accredited eye-witnesses, both advocates and opponents of Mesmerism. I have also learnt of them from several distinguished practical Magnetisers, on public occasions, and in private, and from such of their standard works on the subject as have fallen in my way. And here it is farther proper to say, that these phenomena or wonders, are now being exhibited in nearly, if not quite, all the considerable cities and villages of Christendom; while Mesmerism is even taught as a Science, under professorships, in several Colleges in Europe, though not held up and published as a *Science*, till 1750, when it was so done by FRED. A. MESMER, M. D., of Germany, whose name it now bears. Without further introduction, the subject may now be presented under the following divisions; by showing,

I. *How Mesmerism is exhibited, and some of its most common wonders, or phenomena.*

II. *That it is not a science.*

III. *That the arguments in favour of its real utility or excellency, are unsound; and*

IV. *That it is SORCERY, or is performed by Satanic agency, in many cases.*

I. *How Mesmerism is exhibited, &c.*

1. By this mysterious power, whatever it may be considered, one person puts another into an unnatural or *Magnetic sleep*, in which case, many times, or quite generally, no person can awake the one asleep, except the same or another Magnetizer.

2. This Magnetic sleep is usually produced, so far as human means are concerned, by the *will* of the Magnetizer, who *wills* his patient to fall asleep, &c., accompanied by the downward, or *up and downward* movements of his own hands, touching, or nearly touching, the person magnetised. This process is continued for a longer or shorter time, generally not exceeding twenty minutes, though sometimes this Magnetism is produced without such an outward process. And to remove this Magnetism, the will and motions of the Magnetiser are usually *reversed*.

3. The *feeling* produced by this process on persons awake, has been compared to the natural sleeping of their limbs.

4. When in this Magnetic sleep, individuals are frequently made to *talk, walk and act, nearly as though awake*, or like the *Somnambulists* or sleep-walkers, when, by certain touches upon the various parts of their heads, called bumps or organs, they are made to exhibit very prominently in their actions, the extremes of self-esteem, benevolence, covetousness, veneration, combativeness, love of children, hunger, thirst, and other passions of the human constitution.

5. In the same sleep, persons are frequently *paralyzed*, or perfectly stiffened, by the will of the Magnetiser, and by the movements of his hands as before mentioned, while placed in various natural or unnatural postures, in which stiffened position, as maintained by Magnetisers, they must usually remain, indefinitely, or until relieved by the same or another Magnetiser.

6. In this sleep, very frequently, not always, when desired or willed, persons become *clarivoyant* as it is called, when by a friend's putting himself into communication with them, or by a very intimate or familiar sitting down together, hand in hand, &c., the person magnetised and asleep, can really see to read without eyes, or while perfectly blinded. They can also give the person in communication, any desired intelligence of his own family and affairs, as they are, at that very moment, though hundreds of miles off, and describe other places, matters and things accordingly, at any distances from whence other and satisfactory evidence can at the time, or afterwards, be obtained, showing whether such descriptions are correct. And thus they have discovered lost goods, and where drowned persons might be found. Also, they have described, in some cases, the internal diseases of the human system, and prescribed effectual remedies, even beyond the skill of the learned physician, as is capable of full proof, or from thousands of competent witnesses.

7. In the same sleep, many persons are having their defective *teeth extracted*, and great and difficult surgical operations performed, without the least sense of *pain*, or sensibility at all, on the part of the patient.

8. In some instances, persons have been magnetised at *remote distances*, and as MESMER represents of himself, he actually magnetised a tree, so that persons on coming within a few feet of it, were thus magnetised. They also tell of their magnetising water, which magnetises persons who drink it. And Mr. Sunderland, late of the City of New York, who has been, and is now, one of the most prominent Magnetisers of the age, having also published a book, periodical, and other things on the subject, informed me that he magnetised a *finger-ring*, and sent it half a mile to a young lady, who was most *hastily* put into a magnetic sleep by applying it to her finger, having been himself in very great haste to leave his office when he magnetised the ring. Since this, I have learnt very directly, that he magnetised a business card, and a letter, by which he awoke two young ladies by sending the card and letter to them at Providence, R. I., though he was at Boston, Ms., when he thus awoke one of them, whom nothing else could awake for the ten days before.

9. In most cases, as Mesmerizers have said, this power cannot be effectually exerted, except on persons who at least, *consent* to have it tried upon them, though sometimes it is done without the consent or knowledge of persons, till informed of it, when all is passed.

10. The most easy subjects of Mesmerism are usually those persons who have been most *frequently magnetized*.

11. In order, generally, for the most sure and ready success in magnetizing, there must be the greatest *composure* with all present during the process, while a manifest or even secret *hostility* to the work in any present, is said to operate against it.

12. The Magnetizer must also usually possess *stronger* mental and physical powers than the patient; in order to succeed; and in such cases, females and small children can magnetize their weaker associates in their first attempts, on many occasions.

13. I saw a lad of about 14 years old, put into this sleep by "Prof. Rogers," at New York, which lad did then, in presence of a whole congregation of witnesses, apparently and repeatedly lift an armed chair with six large men in it, or combining their weight and strength to keep it on the floor. But in the process, the chair was partially broken, the men were lifted and scattered across the stage, when immediately the boy asleep raised the chair as high as his head.

II. *Some reasons are next to be given against the position assumed by many, that Mesmerism is a science.*

1. Its *moving power* or agency is a *hidden mystery* or a profound secret, not to be learnt even by the most experienced Magnetizers. Many of the most successful in this work, do not pretend to any definite knowledge on this point, though some of them have maintained that it is a *fluid* which they call the "magnetic fluid," passing invisibly from the Magnetizer to the Magnetized. But most certainly this theory of the magnetic power rather conflicts with common sense, because fluid, which is only matter, is not intelligent like the mesmeric phenomena already noticed. Others maintain that the mesmeric power is human *sympathy*, and though we admit that such a sympathy with certain repeated actions of one person up-

on another may lull them to sleep, as in case of children, by rocking and singing, yet this natural sleep is not to be compared with the strange phenomena of Mesmerism. Others say that this power is *electricity*, but cannot show how the *electric* fluid, which is mere matter, can communicate such unnatural intelligence to the spirit or mind, as exhibited by mesmerised persons when clairvoyant. Other Magnetizers admit that this power is at present unknown, and yet to sustain it as a science, they tell us that there are other things in nature, which are mysterious as well as this. Admitting the latter as a fact, it does not prove Mesmerism to be science, any more than it proves the mysterious phenomena of ancient sorcery to have been science: while it is certainly a fact, that no science has ever been studied, doing such wonders as those of Mesmerism, the very principles of which, could not be learnt even by the most scientific.

2. The *illiterate, females, and young children*, as already noticed, have frequently succeeded in magnetizing their feebler associates on their first attempts to do it; but as all *sciences* must first be *learnt* before being practised, most surely no person can practise science at all, in practising *Mesmerism*, before ever learning it as a science, while it is self-evident that no phenomena of a science, can be exhibited by persons totally ignorant of the first principles of the science to produce them.

3. It will probably be granted on examination, that there can be no science, nor first principles of a science, in the exhibition, already noticed, of a mere lad, while sound asleep, lifting at least 600 pounds, or four times as much as able to do when awake with his natural strength. And surely, none will attempt to show how a science ever so important, can communicate four-fold strength to a boy asleep.

4. And is it not also, self-evident, that it is not a mere science by which persons asleep and blinded too, can be made to see and read things presented to them, placed over or behind their heads, and to see or know all about matters and things at the greatest distances, by which they have actually outdone the late invented telegraph, in bringing important intelligence hundreds and thousands of miles, with great particularity and accuracy, and as rapidly as they can conveniently utter it in their sleep, without any possible means of knowing at all of such matters, except from the aid of Mesmerism. Most surely, then, this was never learnt as sciences are learnt. Neither has a science which they never learnt, any thing to do with their sometimes discerning accurately the internal diseases of the human body and prescribing for them even beyond the skill of the most scientific physicians. I am aware that such facts as these, will be questioned by many, and that they still would be, should the testimony of ten thousand credible witnesses be brought forward to substantiate them, which I doubt not could easily be done, if undertaken. But as such testimony is already so abundantly published, and as my present object is not to collect and present this proof, I proceed and say:

5. As further proof that Mesmerism is not a science, it may be remarked that *Magnetisers themselves* have never presented any direct *proof*, aside from bare assertion, that it is so. To be sure, they have said, that it is a

science not yet well understood, like that of "the circulation of the blood," the theory of "the solar system," "steam power," &c., once great mysteries, but now, sciences well understood. But might not the sorcery of Simon of old, as well be proved a science by the same argument? And besides, there is no parallel in the two cases, since there never was any thing in the blood, the solar system, nor in steam power, which, when *not* well understood, were so manifestly contrary to common sense and to the well understood laws of nature, as in Animal Magnetism, if regarded as among the sciences.

6. The Scriptures, if I mistake not, do virtually teach that the professed science of Mesmerism is but a "*science falsely so called*;" in *opposition* to the truth, in cautioning us to avoid "*profane and vain babblings and oppositions of science falsely so called, which some professing, have erred, concerning the faith,*" (1 Tim. 6: 20, 21.) And where, in the pages of history, can any one thing be found, claiming to be a science so universally in Christendom, having at the same time so much attached to it, palpably showing it to be only a "*science falsely so called*," as that of Mesmerism? Such false sciences were certainly to arise to cause error in "*opposition*" to "*the truth*;" and if this be not one of them, I see not how any of them are ever to be known and avoided, when coming to pass.

III. *Some of the supposed chief arguments in favour of the utility of Mesmerism are next to be answered.*

1. It has been argued that Mesmerism is a public *benefit* in its power to relieve pain, heal diseases, extract teeth, amputate limbs, &c., without pain. Though statements like these, are hard to be received as facts, there are certainly thousands of credible eye-witnesses who have testified to them as facts in many cases, notwithstanding the many failures on the part of Magnetisers to produce such wonders. There being, therefore, no sure, or regular dependance on this power as a remedy in the above cases, is against the admission of the argument; and besides, if the failures were less and the doing of such things more frequent and sure, it would after all, be no less than a counteracting of the laws of nature, or hindering the execution of the just and necessary penalty of their violation. And should we suppose that Mesmerism might be so far successful as to heal every disease, prevent every pain, and cause the cessation of all tribulation produced by sin, in "*this present evil world*;" would it not after all, be an *evil*, rather than a permanent benefit to mankind, in its thus naturally hindering their final everlasting salvation; since it is only "*through much tribulation that we shall enter into the kingdom of God.*" The healing of diseases, pains, &c., by *natural* means, is *not* a violation of the laws of nature, as in case of Mesmerism, but rather a very proper *helping* to execute them. And should the argument still be retained, that Mesmerism cannot be any thing evil, because of the acknowledged good, it has done to persons who have sought its aid; I might reply, that "*sorcery*" also, was acknowledged as doing individuals, certainly an apparent or temporary good; or "*Simon*" would not naturally have made it a money making business as it appears he did, in *bewitching* "*the people with sorcery*," and in offering "*money*" for "*the Holy Ghost*," which he seemed to suppose

would make him still more successful in sorcery. (Acts 8: 9, 11, 18.) The "damsel" also, who "brought her masters much gain [or money] by soothsaying," [or sorcery] must have been acknowledged as doing some "good," to the persons thus patronizing her and her masters, or they, the customers, would not naturally have paid their money so freely for her performances. And yet she was "possessed with a spirit of divination," unclean spirit, or spirit of Satan, which Paul "in the name of Jesus Christ," cast "out of her." (Acts 16: 16-19, &c.)

2. It has also been argued, that Mesmerism assists men in their *pecuniary affairs*, by its showing them how and where they may succeed best in such matters, also in regaining lost property. To which I reply, that if its help of this kind, were a thousand fold greater than it has been, it would not prove it, on the whole, to be a real or permanent benefit to the world, neither would it prove Mesmerism to be better than conjurology, or sorcery, because such are the very "exploits" or phenomena which conjurers or sorcerers have professed to perform, and have performed, more or less, in all ages, with their many failures and impositions, as we learn from present facts, from authentic history, and from the Holy Scriptures. And further, if Mesmerism can perform such wonders for an apparent *good* purpose, it would be natural to suspect its performing similar wonders for a *bad* purpose, much the most frequently, since it is at least a hundred fold more in the hands of selfish, than of truly benevolent men, considering also, the prevalent great wickedness of the age in which we live.

3. Another supposed principal argument in favour of Mesmerism is, that so many worthy and discerning men think well of it, and even go so far in practising it themselves. Though I admit the facts here stated, the argument is not sound in favour of Mesmerism, since even *such* men are capable of being at present deceived, and *will* be deceived "in the latter times" by "seducing spirits," so as actually to depart "from the faith" in "giving heed to" them. (1 Tim. 4: 1, 2.) Christ also, represented that such "false prophets," or lying spirits, would "deceive if it were possible, the very elect," i. e. fatally; (Matt. 24: 11, 24.) And so worthy and "perfect" a man as Job, was certainly so tempted by Satan, that he even "cursed the day" of his birth; while Peter, one of the holy apostles, under a similar temptation, three times denied Christ, and even with cursing and swearing. David also, a man after God's "own heart," was so deceived and tempted by the same father of lies, that he persisted against wise counsel and entreaty in having Israel numbered on a certain occasion, which was so offensive to God, as to cause the immediate slaughtering of "70,000" of the people by "pestilence." (1 Chron. 21: 1-14.) Our first parents also, though created without sin, once thought so well of Satan and joined with him, as to bring death upon our whole race. Why then admit such an argument in favour of Mesmerism, when the best men of all living, have been so deceived in thinking well for a time, of satanic wiles?

4. The mysterious works or phenomena of *somnambulism*, or sleep walking, are sometimes urged, in defence of Mesmerism. And it is true, that persons in this state, both males and females, have, many times,

lectured, preached, sung and prayed miraculously, as it were, as they had never learned to do when awake, performing difficult labour, going into the river to bathe, and walking safely in very dangerous places, knowing nothing of it themselves, afterwards. But as this also, appears to be an unnatural sleep, producing unnatural or supernatural phenomena, I could not admit the argument from it, in defence of Mesmerism. Seeing that somnambulism and Mesmerism produce such similar and superhuman phenomena, I doubt not they are produced by the same mysterious power, which surely seems more like the works of the false prophet, or god of this world, than of the God of heaven.

5. Another argument sometimes used in favour of Mesmerism, is, that in its astonishing phenomena, it becomes an unanswerable proof that there is a God, who is able to do things so marvellous, thus making it an antidote against infidelity. To this, I reply, we need no such evidence of the divine existence, since the light of nature and inspiration are amply sufficient for this purpose. And thus far, I have heard of no conversion from infidelity to christianity by means of such phenomena, so that I have much reason to question whether even one practical Christian can be found, who has become so, mainly, or primarily, by means of this power, though I doubt not, that practical infidelity is rather much promoted thereby in its naturally hindering men from believing, or following the meek and lowly Jesus, as in case of "Elymas the sorcerer," in his seeking to "turn away the deputy from the faith," when Paul was presenting to him the claims of the gospel, as though this was the special object of the sorcerer, who was then struck blind by a miracle of that Apostle. (Acts 13: 8-12,) doubtless designed as a lasting rebuke to such business.

IV. *It now remains to present proof direct, that Mesmerism is sorcery; or that its real phenomena are performed by the dark powers of Satan himself.*

But considering the present prevailing sentiment that it is weakness, delusion and superstition itself, to believe in the existence of sorcery at all, and how many there are who would seemingly deny the existence of any devil, except the natural "evil dispositions" of bad characters, I despair of establishing this position in the view of such individuals, and shall not attempt it, yet I would say,

1. That these magnetic, real phenomena have every appearance of being *supernatural*, or *miraculous*, and yet the persons exhibiting them, do not pretend that they are wrought by the power of God, in answer to their own prayers, as in case of the miracles wrought by Moses, Daniel, the Apostles, and others. Then, indeed, if they are miracles of some kind, and not wrought directly by divine power, what other than a satanic power or power of sorcery could be sufficient to perform them?

2. Phenomena similar to those of Mesmerism, are called "sorcery," "magic," "witchcraft," &c. repeatedly in the word of God. They have also appeared in the various ages of the world. The phenomena or miracles of "Jannes and Jambres" who were magicians in Egypt, who "withstood Moses" by imitating some of the miracles which he there wrought by the power of God, will not be forgotten, (2 Tim. 3: 8, 9.

Ex. 7: 11, 12, 22, and 8: 7, 18.) The wonder of the witch of Endor by whom Samuel was actually brought up from the dead, the "familiar spirits and the wizards" which king Saul "put away," or "cut off," will be remembered. (1 Sam. 28: 3, 7-16.) We recollect also, "A certain man called Simon, which beforetime, in the same city, used sorcery and bewitched the people of Samaria, giving out that himself was some great one," causing "all," "from the least to the greatest," to say of him, "this man is the great power of God," (Acts 8: 9-11.) The "seven sons of one Sceva a Jew," with their "companions," who were "vagabonds" and "exorcists," or sorcerers, who attempted, but failed of imitating the miracles of Paul, will be remembered; also, the "damsel possessed with a spirit of divination," or an unclean spirit, as before mentioned, which Paul in the name of Christ, cast out of her, (Acts 19: 13-16, and 16: 16-20.) Various persons, both males and females, are mentioned in the Scriptures by different names, such as *sorcerers, magicians, soothsayers, wise men, wizards, witches, false prophets, prophets of Baal, astrologers, dreamers, monthly prognosticators, necromancers, diviners, charmers, enchanters, mutterers, peepers, &c.*, and are many times represented as performing their phenomena or wonders, by the aid of unclean spirits, which were often cast out of them by divine power. Having so much inspired testimony of works so similar to those of Mesmerism, called in Scripture, "sorcery," "magic," "witchcraft," &c. why not call them by the same names still? though it be in the "nineteenth century," when, as some would say, it is "quite too late, to look for sorcery anywhere." And certainly it is no strange thing, if, in these days of increased universal wickedness, similar phenomena should be exhibited again by the same evil spirits, remaining still on the earth to seduce the unwary; and so much the more likely will they naturally be to exhibit their "lying wonders," &c. (2 Thess. 1: 9,) where not suspected at all, as such, but where the people "from the least to the greatest" speak well of them as from "the great power of God," &c. or at least, not to be spoken against, as sorcery. Thus swindlers, black-legs, and pick-pockets, have always far the most success in their evil deeds, where the people are least suspicious of them as such, and rather respect them as worthy characters.

3. In days quite modern, certain phenomena similar to those of Mesmerism, and apparently from satanic power, have been exhibited by many individuals *singly*, or without the two-fold process of one person's magnetizing another to produce them. In many cases, also, persons have been paralyzed awake, as though by Mesmerism, by other persons, when both parties were ignorant of Mesmerism. Though I have in mind scores of facts, apparently as superhuman, as the phenomena now before us, having nothing to do with the means used in Mesmerism, I must be brief in naming some of them. And may I not here say, that discoveries recently made in relation to these things, have made me far more credulous than formerly, in regard to the alleged exploits of "conjurers," within the past century, the reported "witchcraft" at Salem, Mass. in the early settlement of this country, or in "1692" and in regard to many other similar things which I had before considered, as many do still, as nothing but

human craft or jugglery, by which the eye-witnesses were merely deluded, who published them to the world as sorcery or witchcraft. Under this head, I will first notice the wonders of paralyzing or stiffening individuals *awake*, making the "*knees of others smite together like Belshazzar's*," &c. which were related to me and others in the spring of 1844, by a Mr. B. from Con. These wonders, as he said, were wrought by himself and another Christian brother who lectured, and but a short time before he related the facts to me and others in New York city. On that occasion, as he informed, the witnesses in their assembled congregations, were much astonished and some of them alarmed, at what their eyes beheld of the wonders as above, while others were angered and enraged at them, so that he was himself violently dragged out of the house by them, and stamped down under their feet, while, during the process, he was himself perfectly stiff, and received not the least pain or injury thereby. This stiffening, &c. of others without their consent, he said was done by himself and his colleague, in their united earnest prayers to God, that just such things might then be done. In his prayers, he said he practised "throwing his hands and arms up and down," saying—"Lord, send the power—send the power," &c. Here, it seems, that in willing such things, and in the "up and down," movements of their hands, there was an unconscious imitation of the means of Mesmerism, though as learnt on inquiry, they had no special knowledge of it, and had no thought of any other power in their success, than that of the Holy Ghost, which they supposed they needed and had sought, on such occasions.

Next I will give a brief extract from a work entitled "The Devil in the 19th century. Two discourses, delivered at Hardwick, Vt. May 6th, 1838, by Rev. Chester Wright."

"Early in the year 1837, meetings in the South Meeting House in Hardwick, began to be characterized, as was reported, by tumultuous noises," drawing "multitudes from the surrounding country to this town from Sabbath to Sabbath, to see 'the droll meeting.' The 'drollery' of this meeting consisted, according to the report of attendants, of jumping, swinging the arms [as in Mesmerism, H. J.] rolling on the floor, frightful yelling, barking in imitation of dogs, foxes, cuckoos," &c. continuing "twelve or fifteen months," i. e. more or less so, while for a time, "a portion of the 2d Congregational church and other churches continued to attend, and to approve of the meetings and occasionally to exhort," &c. Seeing that such things as in the preceding cases, so similar to those of mesmeric power have been passing as genuine Christianity, in view of many, I cannot avoid the present apprehension that much, in highly excited religious meetings for the last half century or more, and in the apparent almost miraculous conversions related by many persons, as the alleged extraordinary work of the Holy Spirit, has been rather the foretold and intermingled work of sorcery or Satan transformed "*into an angel of light*," to imitate strangely, and thus to stigmatise the religion of Christ.

I mention also, the case of Miss Kidder, a young woman of Marshfield Vt. about the year 1830, but a very short distance from my residence at that time. Being unlearned and not professedly pious, she had an attack

of disease, and sent for a physician, and soon she had a vision or trance as represented, which was wonderful. After which she was endowed with an apparent supernatural power or intelligence for about one week, by which she could, and did actually reveal astonishing secrets, before many witnesses, answering hundreds of questions with perfect accuracy, concerning matters, persons and things of other towns and places, of which she had no possible means of knowing at all, except from the apparent miraculous intelligence with which she was then endowed. Then all at once, her power of knowing and disclosing such things left her, and she became as before.

In the town of Plainfield, adjoining the above place, another similar personage, or young woman arose in the summer of 1844, whose revelations of secret and mysterious matters, equally astonished the witnesses, to whom many went large distances for the revelation of mysterious matters, concerning diseases, &c. who afterwards expressed their conviction that there was a power or intelligence exhibited by her, in their presence, which was superhuman.

Another case may now be given of a plain honest man of Vt., who gave me the account, some years ago, which is briefly as follows: Having no children of his own, he had taken a boy to live with him as an adopted son. His heart, he knew, was uncommonly set on the lad. In these circumstances, his business called him to go to Boston with a team. But all the while of his preparing to go, he was afflicted with the deep apprehension that if he went, the lad of his affections would die in his absence. But inasmuch as he, the lad, was perfectly well at the time, he rebuked himself as giving up to vain visions, and endeavoured to shake them off, but could not do it. With such feelings he left home all well, and went on to Boston. The first night after coming away towards home, in his bed-chamber, all alone, wide awake, in the dead hour of the night, he had a real vision of his own house and family in Vt. and saw most clearly the lad spoken of, in a dying posture, with the afflicted family hanging over him, till he saw him breathe his last in death, &c. He said he was then as sure of its being all a reality, and that the boy actually died at that exact time, as if he had been at home and witnessed it there. After this, he returned home at the time appointed, and on meeting his first neighbour, he hastily inquired if the lad were really dead, and found that it was so, and that he died in the manner and at the precise time, he had witnessed it some 200 miles off.

Another case is that of a boy in Essex County N. Y. not far from the year 1830, who was about eight years old, and as related to me not long after, by neighbours knowing to the facts, the boy, while in a state of perfect health, seemed somehow, to have a revelation of his own death, so that very solemnly, he foretold for a certainty that he should die, at such a *day and hour* within a week or so after that time, and although his parents thought nothing of it as a reality, the boy was taken sick a few days before the time, and actually died at the precise time, as he had foretold. I would not now hazard stating such things as facts, had not others of reputation published thousands of a like character, with much proof

of their being real. These things being so, I cannot understand them otherwise than as a species of miracles, rather than "the influence of the imagination on the nervous system," as some have supposed in all such cases. Then, if miracles at all, and not wrought by the Lord himself, as the Bible seems to prove that they are not, they certainly so far resemble the mesmeric phenomena of clairvoyance, that I must consider them all together, and as performed by the same intelligent familiar spirits, (imitating for no permanently good purpose) the revelations and miracles of the Almighty, however worthy or unworthy the persons experiencing, or exhibiting such things.

A still more remarkable case may now be given, and that is, of a reputable Methodist class-leader in P—'s Ville, near C—n in the state of New York, and though I was not myself an eye-witness, I had all the facts in the case, from unquestionable authority, as follows.—About the 20th of Oct. 1844, this brother attended an extraordinary meeting of adventists so called, who were confidently expecting the end of the world, &c. within about two days. But, being himself an opponent to that peculiar theory, and attending rather from curiosity, the apparent power of the meeting failed of sensibly affecting him on the subject. Yet he thought more than usual on the advent of Christ, the next day, but less than this, the day after. The following evening, being fatigued, he retired earlier to bed than usual, but could not sleep, though nothing special was on his mind to keep him wakeful. Just after midnight, while still awake, his room was brilliantly illuminated by a very bright volume or streak of light, resembling polished steel, and about three inches wide, upon the floor, extending from one door of the room to the opposite. Soon a bright volume of smoke arose from this streak of light, and moved on the streak toward the outward door. Then it seemed to him that he clearly saw the volume of smoke pass out through the closed door into the street, and then pass all the way down three miles to C—n village, where it then suddenly disappeared. Soon after this, while still wakeful in bed, he felt a sudden and strange sensation seizing upon his whole body, which he compared to the natural sleeping of his limbs, [like Mesmerism, H. J.] This strange feeling soon left him. It seized him thus again and left him: But when it came the third time, it brought him suddenly out of bed upon the floor, when, with the utmost haste, he dressed himself, and sped his way out through the kitchen into the street. His wife perceiving it, inquired what he was going to do. Without seeming to think any thing about what object he had in view, he answered,—“Just what the Lord has for me to do.”

Immediately on coming into the street, another strange feeling like matter, came into his feet, filling him up, as he expressed it, higher and higher, like the steam in the engine, till it came up as high as his mouth, when, as suddenly, and before he was aware, he cried out aloud, “My Lord is a coming, my Lord is a coming,” repeating it. Then, as though by a pleasing constraint, and in a swinging posture too, he went on down the street, where he had seen the volume of smoke pass but just before, crying aloud all the way as he went on,—“My Lord is a coming, my Lord is a coming,” &c. And though on the way, his minister, hearing and knowing his

voice, came out and a young man with him, to inquire of the noisy man, what he was about, he paid no attention to any thing, but continued the same cry. And as his minister was approaching him, he distinctly heard a voice saying, "Look not behind you—Remember Lot's wife." Then he felt that there was no turning his head, nor any thing else for him to do, but pleasingly to go forward continuing the same cry, with the young man by his side, (his minister having returned back,) till he came to C——n village, and to the very spot where he had seen the smoke disappear, when all his strange feelings left him at once, and he became the same as before, and could relate the whole story as above given.

Whatever might be the real source or power of these last phenomena, I mention them thus minutely, because they so far resemble those of Mesmerism already given. And yet, this man certainly had nothing to do, of himself with the common means of Mesmerism. Still the phenomena in the case, were as powerful and signally performed as though the will and hands of the Magnetiser had been engaged in the affair. And if I mistake not, this shows that the real mysterious power of Mesmerism, in many cases, is supernatural, and not dependent at all, on human means, in its astonishing exhibitions.

As further proof against Mesmerism, I present the fact, that its phenomena, in many respects, are precisely the same as those now being exhibited by hundreds and thousands of persons, male and female, in our cities and through the country, calling themselves "ASTROLOGERS," "FORTUNE TELLERS," "MAGICIANS," &c. discovering lost things, revealing the important affairs of life, "present, past, and to come," of their patrons, though strangers to each other; performing these wonders of clairvoyance, as called in Mesmerism, not by that process, but rather by an "urn of water with a steel rod" balancing over it, by "the stars," "a pack of cards" &c. &c. besides the 10,000 slight of hand and juggling tricks practised by some of them in mock imitation of miracles. These persons by advertising, hanging out their signs, &c, as I have seen, are many of them thronged with business in their line, day after day, and week after week, thus procuring for themselves "*much gain*," and though many of their attempts, of the clairvoyant character are complete failures or impositions, yet their exhibitions of real phenomena, so to call them, are understood to be as frequent as in case of the clairvoyant exploits of Mesmerism.

4. A multiplicity of facts, of other supernatural phenomena, both published and unpublished, now in my recollection, might here be given, if necessary, apparently showing that the moving power in Mesmerism, is sorcery, or "miracles" of satan, the false prophet, especially in its phenomena of clairvoyance, even if we admit for argument's sake, that all its other exploits are produced, by a "magnetic fluid," "human sympathy," or "electricity," as different Magnetisers have maintained in case of the phenomena throughout.

5. Another reason for considering Mesmerism to be sorcery, is, that very generally, as understood, from Magnetisers, its most surprising phenomena cannot be exhibited in presence of persons openly or even secretly hostile to such performances. But were they performed by a natural cause or

power, either a fluid, sympathy, or electricity, as in case of the phenomena of nature, surely the hostile prejudices of persons present, could no more operate against their full exhibition, than against the report of a cannon when the fire is applied to the powder with which it is charged.

6. The palpable disagreement among Magnetisers themselves, concerning its astonishing power, is also considered as proving it to be sorcery, rather than a science, as it is called by its advocates ; but as these conflicting theories have some of them been already noticed, they need not now be repeated. Were such phenomena the mere effects of natural causes, rather than of sorcery, surely there would be no occasion for so many discordant opinions of their natural cause, among those who are most learnt and experienced too, in showing off these wonders. No such contradictions ever arise among the manufacturers or owners of steam engines in ships, &c. though perhaps nearly the whole crew and passengers may be quite ignorant of the internal and invisible apparatus of such engines.

I am aware of being answered, that, as Mesmerism is a science yet in its infancy, it is not surprising that Magnetisers are as yet, no better agreed in accounting for it. But I have already fully shown, as appears to me, that it is *not* a science at all, and that such as it is ; it is *not* in its *infancy* ; because as we have seen, from the holy oracles, the same or similar phenomena to those of Mesmerism, have been common in all ages, as the works of sorcery, though not called a science, nor by its present name, till within less than a century past. And even, since 1750, when MESMER presented it to the world as a science, there has been sufficient time, considering the improved age of the sciences in which we live, for scientific men to become better agreed than at present, in what are the first principles of this science, were it proper so to call it. And besides, the very *motions* of Mesmerism were common in the days of Elisha the prophet, as will appear by Naaman's then saying, when wishing to be healed, "*I thought he will surely come out to me, and stand,—and move UP AND DOWN HIS HAND over the place and recover the leper.*" (See marginal reading, 2 Kings, 5 : 11.)

7. As another proof of the Sorcery of Mesmerism, it should be remembered that the Bible foretells "wonders,"—"miracles." &c., to be witnessed "in the latter times," to be sorcery, or from evil "spirits," which answer precisely to the phenomena now before us. Some specimens of which may here be given.

1. Tim. 4 : 1, 2, "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits," &c.

1. John, 4 : 1, 2, "Beloved, believe not every spirit, but try the spirits, because many false prophets, (or false spirits,) are gone out into the world."

2. Thess. 2 : 8, 12, "And then, (at the judgment,) shall that wicked (one) be revealed, (so as to be seen,) whose coming is, (or will be before the judgment,) after the working of Satan, with all power and signs, and lying wonders, and with all deceiveableness of unrighteousness in them that perish," &c.

2. Tim. 3 : 8, 13, "Now as Jannes and Jambres, (magicians or sor-

cerers,) withstood Moses, (with Satanic miracles,) so do these also, (wicked men "in the last days," vs. 1, 7;) resist the truth, but evil men and seducers, (as these sorcerers,) shall wax worse and worse, deceiving and being deceived," with the works of sorcery, &c., as understood.

Mat. 24: 24, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, (or "phenomena,") inasmuch, that if it were possible, they shall deceive the very elect," so as to encourage these "great wonders," at least, so far as not to resist them as Sorcery.

Rev. 13: 13, 17, "And he, (the beast or Satan,) doeth great wonders, (or "phenomena," as called in Mesmerism,) so that he maketh fire come down—on the earth in the sight of men, (or as visibly performs the wonders,) and deceiveth them that dwell on the earth, (or quite universally,) by reason of those miracles, (Satanic "miracles," or "phenomena,") which he had power to do in the sight of the beast," or of the body following the head.

Rev. 16: 13, 14, "And I saw three, (or many,) unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, (all of Satan as understood,) for they are spirits of devils, (literally,) working miracles, (or mesmeric, and other supernatural phenomena,) which go forth unto the kings of the earth, and of the whole world," or universally, among the greatest, as now with Mesmerism, abundantly throughout all Christendom.

Rev. 19: 20. "And the beast, (Satanic combined power,) was taken, (or conquered finally,) and with him the false prophet, (or Satan himself, and his principal coadjutors,) that wrought miracles, (as above,) before him, (or before the Satanic combination "of the whole world,") with which he deceiveth them that had received the mark, (or full character or spirit,) of the beast, and them that worshipped his image;" (or his many idols, whether professedly and formally or not.)

Without farther comment on these passages, as specimens of many similar ones, I would just say, that I see not what "great wonders," "miracles," and "lying wonders," of "seducing spirits," of "Satan," "the false prophet," to deceive "the whole world," of the unbelieving, could more signally and universally fulfil these prophecies, than the many astonishing "miracles," or phenomena of Mesmerism, now, and of late prevailing over the whole earth, or civilized world, where there is wealth enough to spare, to purchase their performance. And, if these things are not among the *sorcery* or Satanic "*miracles*," of the above prophecies, I see not how they ever can have a literal fulfilment.

8. My last reason now to be given, for regarding the astonishing phenomena of Mesmerism as *Sorcery*, is, that the enormous *evils* they seem calculated and designed to accomplish on the whole earth, appear too perfectly in the image of Satan himself, to be considered as having a better origin, than from him. In its imitating, by "*miracles*," the holy work of the Most High, to bring Satanic odium upon it, and upon God's character also, naturally turns men away from the Lord, and thus from their everlasting interests, to be rather enchanted with Satanic and "*lying wonders*," so that there seems to be no estimating the amount of *evil*, which I conceive it to be accomplishing in thus destroying the human race, by hindering thou-

sands of millions from seeking and obtaining eternal life, in precisely the same way, as Pharaoh's "*Magicians*," or "*Sorcerers*," attempted by their magic miracles, imitating those of Moses and Aaron, to hinder God's people from escaping their terrible Egyptian bondage. Just so it was with "*Elymas the Sorcerer*," in his attempts by sorcery, to *turn away the deputy from the faith*," when he was about to believe to the saving of his soul. The "seven sons of one Sceva, a Jew," and "their companions," who were all "exorcists," or sorcerers, evidently had the same evil in view, in their fruitless undertakings to cast out devils, "in the name of Jesus," as Paul and others were doing; and no doubt, in my own mind, the female *soothsayer*, or sorceress which followed "*Paul and Silas*," "*many days*," saying, "these men are the servants of the Most High God, which show unto us the way of salvation;" was attempting to make the most ridiculous and disgraceful mock of the work of these Apostles, to bring "*the way of salvation*," into entire contempt, thus to turn the multitudes away from it, in their daily hearing it preached by a sorceress, apparently associated with the Lord's apostles. And that very evil must have been what so "grieved," Paul, when he "turned" and said unto the unclean "*spirit*," within her; "I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour."

In addition to the above, the phenomena of Mesmerism afford surprising facilities for accomplishing evil, in regard to the less important temporal interests of the unwary. But in saying this I am sometimes met with the assertion that these phenomena "cannot be performed, or used for a bad purpose, so that there is no fear of evil from that source." But this is certainly unfounded assertion; since we have too much demonstrative proof to the contrary; and besides, practical Magnetizers have many of them admitted that they can be used "by the worst of men and for the worst of purposes." I shall therefore proceed on this admission. And if called on to name the evils of a temporal nature, already done by the mesmeric phenomena, I must admit their number to be less than otherwise coming to my knowledge, from the fact, that it is but a few years since Mesmerism, as such, was much brought before the American, public, and besides, that its facilities for effectually concealing its crimes, are such as to hinder our knowing or naming them particularly, in one case of a thousand. Yet I have seen persons much injured in their peace and faculties of mind, as I doubted not by means of the evil power of Mesmerism, though the mystery in the case, naturally hinders our obtaining convincing proof to others, that it was so. And in further demonstration of my present position, let it be remembered that Magnetizers themselves, admit and maintain, that by this power persons may be put into a magnetic sleep from which not to be awake, except by a Magnetiser, and thus they must die in their sleep then, if the magnetiser should so will it and leave them to such a fate, when most generally no mortal but the magnetiser, knows anything of such persons being magnetised.

The following extracts are from Mr. White, a Wesleyan Missionary, in the *Missionary Herald*, and Mr. Hall, a Church Missionary, at New Zealand, which seem parallel to and exemplifying the above named evils

of Mesmerism, though without its outward "passes," &c., showing that death can be produced frequently by such mysterious phenomena.

Mr. White says: "There is a class of people in New Zealand called Ereekee, or priests. These men pretend to have intercourse with departed spirits, [familiar spirits, H. J.] by which they are able to kill by incantation, any person on whom their anger may fall. And it is a fact that numbers fall a prey to their confidence in the curses of those men, and pine under the influence of despair, and die."

Mr. Hall, also at New Zealand, represents, that "many of their prisoners of war lose their lives by others bewitching or praying evil prayers against them," as the natives say, though superstitiously, as Mr. Hall considers.—*Missionary Herald*, 1827, Vol. 23, pages 122 and 314.

Also, as maintained by magnetizers, they have the power by this agency, of paralysing or stiffening the bodies and limbs of individuals, and even without their consent or knowledge, (as would seem from their many alleged facts on the subject,) and then to leave them in that evil situation, indefinitely or as long as they "will," without the fear of detection or punishment for such deeds. And though it is not for us to decide in how many cases invalids and cripples, of rigid limbs &c., have been made so, in part or altogether, by this mysterious power, I will give a real instance of it as I heard it related recently by a "Professor of Mesmerism," in one of his public lectures in the city of New York. A man, he said, had been found, (somewhat recently,) in a paralyzed or rigid condition of body, having remained in that situation, for "six years," from which no relief could be found among the medical faculty, or elsewhere, till a magnetizer came along, who perfectly and suddenly relieved him, by reversing the will and motions of Mesmerism upon him, thus demonstrating, that "nothing ailed the man except a full charge of this magnetism," under which the patient had suffered so long, without a suspicion of the true cause of the evil.

Another similar, though more remarkable case of this evil, not to be questioned, and coming more fully to the point before us, is that of a certain "woman," paralyzed, or "*bowed together and could in no wise lift up herself*," whom Christ relieved without the aid of Mesmerism, on "the Sabbath," when he further explained the magical *power* or *cause* of the woman's "infirmity," or "spirit," which bound her, by replying to his cavilling and hypocritical opponents—"And ought not this woman—whom Satan [yea, Satan himself] hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13: 11, 16.) I am aware that after all, many do not admit the fact of Satan's having any ability to do such wonders, or to exert supernatural power upon or within one of the human race. Yet we have inspired testimony that he *had* power and exerted it too; in smiting "Job with sore boils from the sole of his foot to his crown," to bring down "fire from heaven," to burn "up" his "sheep and servants," to smite "the four corners of the house," so that it fell upon his sons and daughters to slay them all, &c. (Job chap. 1 & 2.) Satan also had power within a man, in Christ's day, which man then came "out of the tombs,"—(or cells) with an unclean spirit (or spirit of Satan) where he had "his dwelling," because "no man could bind him, no, not

with chains, because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him." Here, certainly was satanic and wonderful power or strength exerted in this man's thus apparently *breaking* such chains *himself*, as our prisoners do not now, even pretend to do, when thus chained for the people's safety. This same "unclean spirit," of Satan, had also the power of speech, while thus within this man, so that he did actually use the man's voice or lips, in answering for himself, when questioned by Christ, in saying—"My name is legion, for we are many," (or "because many devils were entered into him," Luke 8: 30.) This same Satan or unclean spirit could and did, also cry out aloud, saying, "What have I to do with thee, Jesus thou Son of the Most High," &c. (Mark 5: 2—9.) Then why may not the self-same "unclean spirit" or "spirit of divination," not to be tormented "before the time," of the judgment; now, just as properly and easily speak with the voice or lips of the mesmerised clairvoyant, to reveal or make known the wonderful secrets before mentioned? though the clairvoyant person himself or herself really has no more to do with the power of such revelations, than the man from "the tombs" in saying for himself, "My name is legion," &c.

And once more, may it not be said, that if, as admitted, this secret and mighty power can be wielded by the worst of men, and for the worst of purposes; then certainly, the thief, the debauchee, the assassin, and even all kinds of criminals, by the aid of the same power, may accomplish their most evil designs, altogether in secret, or without the possibility of detection, most generally. Where then would be the safety of the property, the lives, or the chastity of the unwary, should bad men generally become adepts in the practice of Mesmerism? To nullify the force of this argument against Mesmerism, we are told that useful medicines, and even implements of husbandry, have been also used many times, in the murder of the innocent and unwary. Yet I answer—the two cases are far from being parallel, as might be taken for granted by an opponent; because when useful or visible material instruments or medicines are employed as instruments of death, there are necessarily and uniformly connected with such crimes, various outward or visible things which naturally help in detecting the criminal, such as the arsenic in the stomach of the murdered person—the fatal implement about the murderer—its marks upon the murdered, &c. by which visible means, such criminals are, in almost all cases, detected, if detected at all. But it is not at all so, in case of such crimes perpetrated by the dark and mysterious power of Mesmerism. For here, the perpetrator is securely left, beyond the reach of public exposure, till the judgment day, notwithstanding the trite notion of some, that, "Murder will out;" or will, in all cases, finally be exposed in the present life. And though, in some cases of crimes committed by this secret and invisible agency, we might, perhaps, have some suspicions of the criminals; the present laws of our country would punish a man for defamation, should he presume to publish such suspicion, or make assertions in the case, when as generally to be expected, no proof allowable in courts of human justice, could be brought to convict the suspected criminal.

While on this point, I beg leave to give a synopsis or review of an "Expose of Animal Magnetism," in the "Confessions of a Practical Magnetiser,"—"293 Broadway, New York, 1845," (52 p. 8vo.)

In this work, the writer exposes some of the evils which Mesmerism has performed within his own knowledge, in the art of seduction, robbery, &c., and says—"I cannot here refrain from warning young females, and even married ladies, not to trust themselves alone with practical magnetisers who are comparative strangers to them; for did I feel at liberty to reveal some startling facts with which I am conversant, the community would be thoroughly awakened to the danger of permitting the exercise and employment of this agency." p. 11.

He also states a case of a lady whom he had offended, and after a full year, could not be persuaded to accede to any terms of penance for reconciliation which he could propose, whom he then made to say to him in a few minutes, in answer to his inquiry, "*I can forgive you, but cannot forgive myself,*" &c., which he did, only by magnetising her without her consent or knowledge, and in willing this change of her mind towards himself, and without any moving up and down of his hands, p. 11.

He tells of winning the heart of his own wife at the age of seventeen, by first magnetising her for disease, &c., when brought to him for the purpose by her father, though otherwise, her superior standing in society, would have kept her out of his reach, p. 15.

Then he put another young lady to sleep against her obstinate resistance, and in doing which, he so effectually willed her affections towards himself, that "she would not spare" him "a moment to leave her, but nestling by" his "side, seemed happy only there." p. 15.

Next he was called on by a young gentleman to aid him in calling back the alienated affections of a young lady to whom he had been engaged. He undertook the difficult task, and perfectly succeeded in doing it by two short calls upon the young lady, till then a stranger to him. He did it by magnetising her each time, without her consent or knowledge, then willing the change of her affections, so that, on awaking the second time, she was completely reclaimed to the young man, and alienated from her other suitor, who, without this process, was likely to marry her. p. 17.

Then he tells how, himself previously a married man, and this now married young lady, were both well nigh ruined soon after, by their unlawful attachment to each other, which originated during the above magnetic process; and how he was relieved from that wretched condition, by his own wife's learning magnetism from his books, &c., and then drawing his affections back to herself in the same way; and how the other young married lady, half ruined by her thus divided affections, was again won back to her husband by *his* magnetising her again and willing her affections back to himself, keeping the whole process still a secret from her p. 30.

The writer of the above work also discloses his personal knowledge of "an ingenious robbery at Howard's Hotel, Broadway, New York, some time in the fall of 1842," in which, he says—A young Frenchman named Jaques Perrot, first won \$100, in a bet of putting a lawyer to sleep by

magnetising him, and while thus keeping him asleep, for half an hour, robbed him of his pocket book, containing \$950 in cash, and then hastily escaped with the whole to the south, where, in New Orleans, about six months after, he was apprehended, convicted and sent to State's Prison for absconding with another man's wife, and taking certain sums of money from her husband, by his adroitness in Mesmerism, in which case the writer as above, being there, was a principal witness, by exposing the said robbery of Perrot in New York, p. 38-46.

He also mentions his personal knowledge of the ruin of a young lady by the seduction of a magnetiser, under whose care she had placed herself, as a patient in a nervous complaint, who now "rather mourns over her misfortune in silence, than thus expose her own shame," p. 47.

¶ The pamphlet, as above, is anonymous, to be sure; and thus it should be, considering the peculiar nature of the "*confessions*," or disclosures there made; and though it has been answered by a public Magnetizer, not one fact therein contained, is disproved, as appears to me, in the answer, which I have read; nor is the work refuted at all, except by apparent burlesque, canting epithets, and strong assertions, differing from other magnetisers in theory, accompanied with insinuations of the evil character and speculating motives of the author in writing it, though unknown to his reviewer, except by suspicion.

Though not myself responsible for the correctness of the facts in the above "*Expose*," nor for the motives of its unknown author in writing it, I feel authorized, in saying the least of its merits, to remark, that it certainly bears the appearance of *authenticity*, instead of *fiction*; while none of its alleged facts are at variance with the character and power of Mesmerism, as I have learnt of it from the sources already mentioned.

In *conclusion*, I wish it distinctly understood, that though I have differed so widely in my general views of Mesmerism, from many who have expressed their thoughts on the subject, and especially from public Magnetisers, I neither judge, nor censure, any one for taking opposite views, nor for their practising Mesmerism, as a supposed public benefit, since, to our own Master, we must each of us stand or fall for ourselves. Neither would I exercise any other than kind feelings toward them, unto the end.

I have also designed to state facts and reason fairly in every case, and must regret any failures in doing it, should they hereafter appear. It is true, I have given some things as facts, and taken for granted certain things, which are not admitted by some magnetisers; but this I have felt authorized to do, because *others* among them, have admitted or maintained the same things. And thus I leave what I have said, to be disposed of, according to its merits, without any respect to the "character," or "motives," good or bad, of the author in preparing it, since the mere reputation of myself or others, has been no part of the object in the undertaking. But should it prove instrumental at all in exciting some individuals more carefully to "*search the Scriptures*," on this, and other connected points so as truly to "*Seek first the kingdom of God, and his righteousness*," it will not be in vain that I have thus spoken.

APPENDIX.

As an individual, competent, impartial, and experienced witness of the phenomena of Mesmerism, I would here introduce Mr. Beecher, a well-known minister of the Presbyterian Church, and son of Dr. Lyman Beecher, late of Boston. H. J.

"We find the following in Fowler's Phrenological Journal, of August, 1843, from Rev. DR. BEECHER." (*C. P. Johnson, on Animal Magnetism.*)

In October, 1842, on my way to the Synod of Genesee, I spent the night at the house of Mr. HALL, at Byron. In the evening I called on Rev. Mr. CHILDS. On entering the room, I found his son, an intelligent boy, aged ten years, then in a cataleptic fit, sitting in his father's arms, and his feet in warm water.

In a few moments he recovered. He frequently had from three to six fits a day. Had received the best medical attendance in the region. Was no better; daily worse. Had lost entirely the power of speech for several days. Great fears were felt that he would never recover. There was a sore place on the back corner of his head and on the spine, occasioned by a fall some months previous. When the fits passed off he became hungry, and not at all drowsy; and during the interval, appeared preternaturally bright, and engaged in sports with companions as usual.

After I had conversed a few minutes, I said, "I would have him Magnetised;" to which his father replied, "I don't believe in it at all," and the mother added, "If you'll put me to sleep I'll believe, and not without." I replied, "I would try it; it may do good, and can do no harm." During this conversation, I made a few passes in front of the child, chiefly with one hand, and without any particular concentration of the mind or will, and mostly with my face toward the mother. In less than a minute the father said, "He is in another fit! No, he isn't, I declare: I believe he is asleep." Much surprised, (for I had never Magnetised one,) I said, "It surely can not be what I have done: but if so I can awaken him;" then with a few reversed passes he awoke. "Well, this is strange," said I, "but I can put him to sleep again, if it is *real*." I then seriously repeated the passes with both hands for one or two minutes, and placed him in the perfect Mesmeric sleep. I then fixed my eyes on a lady on the opposite side of the room, the boy not yet having spoken for three days, and said, "HENRY, what do you see?" in a full decided voice. He replied, "AZUBAH." I then looked his mother in the face, saying, "What do you see?" He gave a name unknown to me; I looked to his father, who replied, "it is her *maiden name*." I then took vinegar into my mouth, and said, "What do you taste?" "*Vinegar*," speaking with great tartness, and at the same time making many contortions of the face. The mother now whispered to one of the children, who left her seat, and I said, "HENRY, what is she going for?" "Sugar, and I love it. She went to the closet and brought the sugar. I put some into my mouth, which seemed to give him the same pleasure as if I had put it in his own. I then said, "What kind of sugar is it?" "Museovado." "What is its colour?" "Well sir, a kind of light brown." A small glass jar with a large cork was now placed in my hand, when immediately I observed the olfactory nerves affected, and the muscles about the nose contracted at the same moment. I said to the girl, "What is it?" to which the boy answered, "Hartshorn." "How do you know?" "I smell it." I myself neither knew nor smelt. I then took out the cork and applied it to my own nose, when he instantly placed his fingers on that part of the nose next the forehead, and said, "I feel it here," just where I myself experienced the burning sensation.

During all these experiments he sat on his father's knee, with his head down on his breast, and reclining against his father.

I now asked him, "What is the matter with you?" "My brain is sore." "Where?" "At the bottom of it." "Where it joins the spinal marrow (medulla oblongata?)" "Yes." "What occasioned it?" "I fell from the great beam in the barn." His mother here asked him, "Why did you not tell us before?" "I feared you would not let me play there." "Can Doctor A. cure you?" "No." "Why not?" "He don't know any thing about it," (very decidedly.) "Can Doctor C.?" "No." "Why?" "He don't understand it." "Will the medicine you now use do you good?" "No." "Of what is it composed?" "There is turpentine in it." "Does the Doctor give it you for tape worm?" "Yes." "Have you any?" "No." "Would you like to walk?" "Yes." "Well, walk." He arose promptly, stepped between the chairs, and said, "Well, sir, where shall I go?" "From the wall to the door and back." This he did, avoiding every obstruction, and at my direction returned and sat again with his father. I now without notice to any one, placed my fingers on the organ of Benevolence, thinking at the moment it performed the office of Veneration, and said, "Would you like to pray?" With some lightness he said, no. Some questions were asked by his mother and myself, about the Bible, &c., but no Veneration appeared. I then recollected the true office of the organ, and said, "Have you any thing in your pocket?" He took out a knife. "Give it to me for my little boy," which he did promptly. I removed my hand. "Have you any thing else?" "I have a pencil." "Will you give me that for my other boy?" "It has no head." "Never mind, give it, won't you?" "I shouldn't like to." "Well, but you will?" "I couldn't come it!" (*with peculiar emphasis.*) AZUBAH said, ask him where the head of the pencil is. "Where is it, HENRY?" "Well, sir, in the parlor." "Where?" "On the window." AZUBAH: "Why, I picked it up and put it there to-day!" (*He certainly did not know this.*) I then said, "HENRY, can you get it?" He arose, and went into the parlor in the dark, and took the pencil-case head from the window, to the very great surprise of us all. Indeed, we were all so astonished, that it seemed a dream during these and subsequent proceedings. He spoke with a promptness, boldness, and propriety, in advance of his years, and beyond himself in his natural state; and so perfectly evident was it that he was in a somnambule state, that no sceptic, I verily believe, could have doubted.

At my request he returned to his seat. I touched Benevolence, and instantly he handed me the pencil-case. "For my boy?" "Yes, sir." I then silently, and without any willing, and with a feeling of curiosity to see and test the matter, touched Reverence. His countenance at once assumed a softened and solemn aspect. "HENRY, would you like to pray?" "Yes, sir." "You may." He then commenced praying inaudibly. "You may pray aloud." He then prayed in a low, audible voice. On touching Tune, he sang a tune, though not in the habit of singing. On touching Combativeness and Destructiveness, he raised his clenched fist to strike me. He was ignorant of Phrenology, and also of my intention to touch any particular organ; nor did I in any case *will* the activity of the organ. I now took out my watch, and holding the dial toward myself, and above the line of his vision, his eyes being closed, and his head bowed forward, and my hand also being between him and the watch. "HENRY, what time is it?" "Eight o'clock, sir," which was exactly the time by the watch, though by the clock in the room it was fifteen minutes faster. "HENRY, how long ought you to sleep?" "Well, sir, I must sleep two hours and five minutes." "Will you then awake?" "Yes, sir." "Very well." This I did for the purpose of testing his knowledge of time, as stated by TOWNSEND, an English clergyman, whose work on this subject I had read.

I then said, "Will you go with me to Mr. HALL's?" "Yes." "Well, now we are there; we are in the parlor: who is here?" "Mr. and Mrs. HALL; Mr. and Mrs. BARDWELL." "Who else?" He did not give their names, but intimated that they were strangers. He described the room and position of things, all of which I found correct on going to the house shortly after. These persons were not in the habit of being there in the evening, but company having come in, they were all together at that moment. As this was in his own town, I did not deem it *proof*, and so said, "Will you go to Batavia?" "Yes." "Well, now we are there, now we are at my house—now we will go into my room: what do you see?" "I see a large table covered with

black cloth, and with books and papers scattered over it." "How large is it?" "It is about five feet long." "How many book cases?" "Three, sir." "What sort of a stove?" He could not or did not describe this, for it was so queer a thing as not to be easily described. Nor did I press him, for all his answers had been perfectly correct, and I was sufficiently astonished, for he had never seen my study, and no other minister, I am sure, has such a table, (5 feet by 3½,) or left in such confusion as mine was at that moment.

I may here say, that during the whole period of his sleep, he could hear the questions of others put to him, and would answer them, if I were willing; but if I willed otherwise, or forbade him to speak, as I often did, he then would answer no one but myself, not even father or mother; nor could he hear their conversation with me, nor with each other.

I now left him for an hour, and went back to Mr. HALL'S, giving him leave to converse only with his father. On my return, I found him in the same state. He utterly refused to speak to any one but his father, and told him that he should not have another fit till the following Sabbath, (this was Monday evening,) which proved true; but when that day came he had several.

At nine o'clock and three minutes, holding my watch as before, and standing eight or nine feet from him, I asked the time. He gave nine o'clock and five minutes. "Look sharp," said I. "Oh! three minutes," said he. We were now curious to see if he would awake himself at the two hours and five minutes; and as the clock in the room reached that time he did not awake, I said, "HENRY, did you mean by my watch, or by the clock?" "By your watch, sir." "Very well." At the exact moment he opened his eyes and looked around, and this without any act or willing of mine; and what was very affecting and convincing, he could no longer speak at all, and was unconscious of all that he had said or done.

I have said that he had no return of fits till the following Sabbath. One day after that Sabbath, he came in to his mother much agitated, and apparently going into a fit, and making the passes, he solicited his mother to do it, who merely to pacify him, passed her fingers over him, and soon he fell into the Mesmeric sleep, and escaped the fit. After this he was so highly charged by his sister, that when she was in the next room in the closet, he would instantly taste any thing she tasted, eat what she ate, &c.

In ten days I returned and Magnetised him again, and went through several of the above experiments. He always, while in the Mesmeric state, declared that it benefited him, relieved all pain, and would cure him.

After I left, at my suggestion, he was daily Magnetised; his fits left him, his voice returned, the sore spots on his head and back were removed, and he recovered rapidly, till the family could no longer Magnetise him. A man in the village was found, who could and daily did, till he appeared entirely well. On omitting it he had a fit or two, and it was resumed; and when I last saw the father, he informed me that they considered the child cured.

I may add, I have since cured tooth ache, greatly relieved tic doloreux, and removed other pains and swellings, as well as head ache. I am not, however, a full believer in all which is affirmed of Clairvoyants—what I *see* and *know* I believe. In respect to many well authenticated facts, I neither affirm nor deny. That there are many cases of gross deception and imposition, I fully believe. On such a subject, it can hardly be otherwise. This, however, is a reason why men of character and intelligence should *investigate* it, rather than otherwise. "But, it is deception!" Well, then, let us expose it by a fair trial. "But, it is the work of the devil!" How do you know? What is the evidence? What harm has it done? "Oh, bad men have used it for bad ends!" And what is there in the world that has not been so used? If it is the work of the devil, then we are not to be ignorant of his devices, and should make the examination for one's self, for ignorant and bad men will not expose his devices. From experiment and observation, I have no doubt, that as a remedial agent, Mesmerism is yet to accomplish much good; and no harm can result from it except, like all other blessings, it be abused.

WM. H. BEECHER.

Boston, June 28, 1843.

THE END.

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DR. WING, SECR'Y OF THE ZOIST'S ASSOCIATION OF NEW YORK.

DEAR SIR,—Having attended one of the weekly meetings of your Association, and learnt its object to be the investigation of MESMERISM, by examining the arguments *for* and *against* its merits, thus to give the *public* more advantage of it as a remedy for diseases, if found worthy; and having myself just issued a Treatise repudiating its *Clairvoyant Phenomena* as “SORCERY, NOT A SCIENCE,” I cannot but feel a deep interest in such an investigation. Having understood, also, that my Treatise as above, has already been laid before your body for refutation, and “used up,” or something like it, while as yet, I have had no opportunity to know the ground there taken, I would now solicit a synopsis of the arguments then brought against my position, for review and publication, if agreeable to yourself or Association.

This course, if I mistake not, will very directly forward the whole object we can reasonably *all* have in view, in thus more fully laying before the *public*, the true character and claims of MESMERISM, that they may examine for themselves, all sides of this important question, and then decide accordingly; provided the whole discussion be conducted on sound principles, and only in the spirit of Christian kindness and courtesy, as I would here propose.

Please direct to my address before the second edition of my work as above, shall be issued,* or as soon as practicable, and believe me,

Very sincerely and respectfully,

Yours, for Christ's sake,

HENRY JONES.

120 Eighth Avenue,
New York Dec. 15, 1845.

NEW YORK, Dec. 16, 1845.

DEAR SIR,—I received yours of yesterday, last evening. Your Treatise was orally discussed last Tuesday evening before the Association, and will be further reviewed this evening. Your attendance is respectfully solicited, and an opportunity of being heard before the Association will undoubtedly be granted.

Yours, respectfully,

AUSTIN WING.

Rev. H. Jones, 120 Eighth Avenue.

DR. WING—DEAR SIR: Having nothing further to communicate to your Association, while my published thoughts remain before them still unanswered, so far as myself and the public are concerned, I seem to have no occasion for taking a part in their more *private oral* discussions, as you proposed in yours of yesterday. And since their supposed object in organizing, was to give the *public* the fairest view of the arguments *for* and *against Animal Magnetism*, I see no real cause for your omitting to furnish me something like the synopsis solicited in my former communication; though I acquiesce in letting the matter remain now, as it is.

Yours, truly,

HENRY JONES.

New York, Dec. 17, 1845:

* If your reply shall be received within a week, it may be noticed on the cover.

